Becoming, a spiritual and material reality of the universe, which the experience of the supreme Truth negates and nullifies and with which its sole existence is logically incompatible. Maya's creation is a presentation of beings, names, forms, happenings, things, impossible to accept as true, contradictory of the indeterminable purity of the One Existence. Maya then is not real, it is non-existent: Maya is itself an illusion, the parent of numberless illusions. But still this illusion and its works have some kind of existence and so must in some way be real: moreover, the universe does not exist in a Void but stands because it is imposed on Brahman, it is based in a way on the one Reality; we ourselves in the Illusion attribute its forms, names, relations,. happenings to the Brahman, become aware of all things as the Brahman, see the Reality through these unrealities. There is then a reality in Maya; it is at the same time real and unreal, existent and non-existent; or, let us say, it is neither real nor unreal: it is a paradox, a suprarational enigma. But what then is this mystery, or is it insoluble? how comes this illusion to intervene in Brahman-existence? what is the nature of this

unreal reality
of Maya?

At first sight one is compelled to suppose that Brahman must be in some way the percipient of Maya,—for Brahman is the sole Reality, and if he is not the percipient, who then perceives the Illusion? Any other percipient is not in existence; the individual who is in us the apparent witness is.